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moment of examination. To read a dictionary, to study a word in all its various usages, without having at the time any particular purpose in view, is, in the opinion of this class, a sheer waste of time. But the fact is, these men make a great mistake. He who would know a language, must study its words one by one, and exhaustively. As an exercise of this kind let us take the Hebrew word for "heart" **לֵב** or **לִבָּ**. Take it up as follows :

(1) Ascertain from the lexicon the various forms of the word which it assumes in inflection.

(2) By means of a concordance, study up the occurrence of the word. How often does **לֵב** occur? How often **לִבָּ**? In what books is either form most common? Where is the phrase *my heart*, *his heart* found most often?

(3) Ascertain its fundamental meaning. Does the root from which it comes mean *to cover*, *to envelop*, or *to be fat*? Are there any roots of similar form and meaning?

(4) So far as you may be acquainted with the cognate languages, search out the words which correspond etymologically to that which is under consideration.

(5) Ascertain also, if you are able, the words generally used to translate the word **לֵב** (and **לִבָּ**) in the Septuagint, the Targums, the Peshitto, and the Vulgate.

(6) Look up any synonyms of this word which occur, noting particularly, by means of a concordance, any other words or expressions for which the translation "heart" is given in the English Bible.

(7) Now study the *usage* of the word, noting (a) its use in a physiological sense; (b) its use in the sense of *self*; (c) with the signification *midst*; (d) its use in the sense of *life*; (e) as the seat of the *affections* and *emotions*, and so of love, sorrow, confidence, contempt, despair, bitterness, etc.; (f) as referring to *disposition*, *character*, and so described as high, great, double, crafty, froward, contumacious, sincere, upright, faithful, clean, perverse, etc., etc; (g) as referring to *will*, *purpose*, and so in the sense of *desire*, *determination*, *pleasure*; (h) as referring to *intelligence*, *wisdom*, *understanding*.

(8) Collect any idioms containing the word, which are worthy of special note; e. g., *speak upon the heart*, *place upon the heart*, *pour out the heart*, *a heart and a heart*, *a fat heart*, *the heart knoweth*, *steal the heart*.

In this work observe two general rules, viz. : (a) study closely and classify the largest possible number of texts; (b) constantly compare with the usage of **לֵב** in Hebrew the corresponding usage of "heart" in English.

Circumstantial Clauses.—It often takes the beginner a long time to appreciate what grammarians call the circumstantial clause or sentence. This kind of

sentence is, however, very common, and also idiomatic. An understanding of it will do away with the difficulty which in many cases attends the use of the conjunction ׀.

1) Note the following examples of this sentence :

Gen. XVIII., 12, **וארני זקן** *And my lord is old = seeing that my lord is old.*

Deut. XXXII., 31, **ואיבנינו שפטים** *And our enemies are judges = our own enemies admitting it.*

Ruth I., 21, **ויהוה ענה בי** *When Jehovah hath testified against me.*

Gen. XI., 4, **וראשו בשמים** *With its top in the heavens.*

Ps. XXVIII., 3, **ורעה בלבבם** *Though evil is in their hearts.*

Gen. XVIII., 1, **וירא אליו 'והוא יושב פתח האהל** *and Jehovah appeared unto him while he sat at the door of the tent.*

Ps. VII., 3, **ואין מציל** *Without any one to deliver.*

1 Sam. IV., 18, **וימת...והוא שפט את ישראל ארבעים שנה** *And he died after having judged Israel forty years.*

Gen. XXXVII., 2, **והוא נער...היה רעה** *He was tending the sheep, being a boy.*

2) Note also the following examples which have no conjunction ׀:

Gen. XII., 8, **בית-אל מים והעי מקים** *Bethel (being) on the west and Ai on the east.*

Ps. XXXII., 8, **איעצה עליך עיני** *I will give counsel with my eye upon thee.*

Num. XVI., 27, **יצאו נצבים** *They came forth stationed.*

Ps. VII., 3, **פרק ואין מציל** *Rending with no one to deliver.*

3) Note the following negative clauses :

Lev. I., 17, **ולא יבדיל...ושסע אתו** *And he shall cleave it...without dividing.*

Isa. XLVII., 11, **ושאה לא תדעי...ותבוא עליך** *And destruction shall come upon thee...without thy knowing it.*

Gen. XLIV., 4, **הם יצאו את-העיר לא הרחיקו** *They went out of the city without having gone far.*

4) Note the following cases in which the circumstantial clause precedes the principal clause :

Gen. XLII., 35, **ויהי הם מריקים שקיהם והנה...** *And it came to pass, as they were emptying their sacks, that behold, etc.*

Gen. XV., 17, **ויהי השמש באה...** *And it came to pass, the sun having gone down, that, etc.*

5) Now sum up the case in the form of a few general statements :

a. The circumstantial clause generally follows the principal clause, and is joined to it by a conjunction; yet cases are quite numerous in which the conjunction is omitted, and other cases occur in which the circumstantial clause precedes.

b. In the circumstantial clause the subject, either a noun or pronoun (though sometimes the latter is implied in the verb) stands first, because there is always

a contrast between this subject and the subject of the principal clause, or between this predicate and the predicate of the principal clause referring to the same subject.

c. The verbal form employed is chosen with reference to the kind of action described.

d. The circumstantial clause “describes the *condition* or *circumstances* in which the person or thing denoted by the noun or pronoun was at the time of the principal action.”

e. In the translation of these clauses, it is impossible to be literal; conjunctions, determined by the context, are to be employed, such as, *while*, *as*, *though*, *seeing that*, etc.